



Crime Is Down, But Far From Out

There has been a lot of press coverage regarding the drop in crime, as recently shown in government statistics. This is good news, and congratulations should go to police officers across the country. Unfortunately, some in the media have already seized upon this decrease to declare victory over crime, as if human nature has suddenly changed and our social ills were cured, and they are hinting that police can afford to let up on their law enforcement efforts (and expenditures). But if you look at "all" of the statistics, you will see that America's problems are far from over: police have more than tripled the prison population in the last decade (hiding the problem from public view), and the major causes of crime remain intact, with an ever growing juvenile population whose rate of violent crime remains above all previously recorded averages. We should look at the big picture before making any assumptions.

The June 2001 issue of *The American Enterprise* has an extensive analysis of the recent reduction in crime that has come as a result of hard work by America's criminal justice professionals, and the public's demand for stricter enforcement. It shows the high price that has been paid to reduce crime, the greater benefits, and argues that crime could re-explode if public and political support for law enforcement wanes, because there is still a lot of work to do. Here are some extrapolations from their report:

During the last decade and a half, crime rates fell by about a third in the United States—one of the sharpest reductions since organized record keeping began early in the century. Contrary to stereotypes, America is sig-

nificantly less crime ridden today than England (robberies in England, for instance, are now double America's rate). Serious violence in America (murder, rape, robbery, assault) has fallen back to roughly the level of the 1960s. But we're hardly in paradise—attacks are still much higher than in the 50s and earlier decades.

America's crime drop is linked to more spending on policing, prisons, and criminal justice. But going after criminals seems to be money well spent. As costly as it can be to stop crime, letting crimes happen is even more expensive. A variety of recent academic studies suggest the aggregate economic and personal costs of crime are huge—much greater than the costs of fighting back against crime. Econometric analysis suggests recent increases in public investment in jails have returned about two dollars for every dollar spent.

The U.S. Bureau of Justice Statistics reports that, in constant 1997 dollars, national spending against crime went up from \$60 billion in 1982, to \$131 billion by 1997. And as a result, in that same time period, persons in prison went up from about 320,000 to over 1,285,000. A society that lacks the self-confidence to protect itself from individuals who will not follow the rules is in danger. That said, it must be acknowledged that decisions about putting people behind bars should never be made lightly—be-



cause most prisons today are very bad places to be.

There have been assertions by some political groups that America's prisons are bulging with relatively harmless small-time drug offenders who would be better off out from behind bars and in treatment programs. But special interests misinterpret statistics when they look at charges that have been plea-bargained down.

In reality, as any police officer will tell you, if you want to go to prison, you need to work at it—almost no one goes to prison today for casual drug use. In fact, few people go to prison even for selling drugs in small to moderate quantities on a first-time basis. The vast majority of drug criminals and other lawbreakers who end up in prison today are there because they are either violent, a multiple offender with a long record, or a committer of a major felony.

The U.S. Bureau of Justice Statistics reports that 50% of state prison inmates are violent repeat offenders, 31% are non-violent repeat offenders, 13% are non-violent first offenders, and 6%

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are violent first offenders. This means fully 87% of state prison inmates are violent and/or repeat offenders. Less than 2% of state prisoners were serving time for marijuana charges, and of those most were large-scale traffickers. The average marijuana trafficker in federal prison was arrested with 3.5 "tons" of weed, the average cocaine trafficker with 180 pounds.

The U.S. Bureau of Justice Statistics calculated that "tripling the prison population from 1975 to 1989 may have prevented 390,000 murders, rapes, robberies, and aggravated assaults in 1989 alone. Had crime not fallen as it did during the last decade, this year we would have seen about 8,000 additional murders, about 25,000 additional rapes, and around a quarter-million more serious assaults. But the progress may soon be coming to an end. The core problems that cause crime are still there, and in some cases, getting worse. In interviews with prisoners, two constants emerge: family problems and drugs. The resulting deviance generally begins early, in juvenile years.

If you think "juvenile delinquent" only means a 17-year-old minority male from the inner city whose impoverished single-mother is on welfare, you haven't been paying attention lately. There are now legions of seriously messed up kids who look just like the ones in the suburb next door. How youths view their parents, and authority, has changed. There is a new selfish arrogance in many kids, at levels we have never seen before. More kids—including the privileged and the very young—are growing up lost and uncivilized. Even elementary schools are experiencing discipline problems.

Inner-city family life hasn't gotten dramatically better, and unfortunately, the family breakdown virus has meantime spread to fresh fields, and is now doing its dirty work with a vengeance in Middle America. Twenty-six percent of all white births are now to unmarried mothers. That plus the fact that a million children see their parents divorce every year means a vast portion of even middle-class American youngsters now grow up separate from either their dad or mom. That is not good for the crime rate, as even prison inmates will tell you. On top of this, we have a popular culture, sold via the media, that has become a horror show when it comes to developing morality in our

kids. It all adds up to a devastating portrait of what could come as the number of juveniles swell in the coming years.

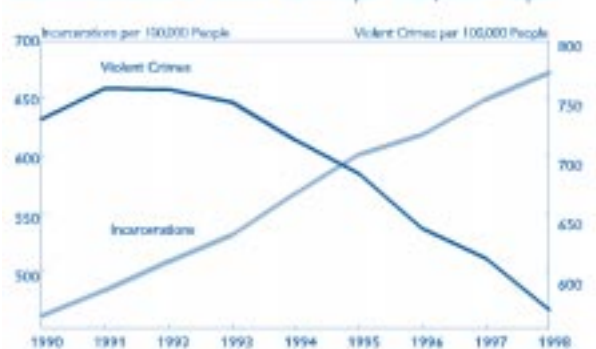
While overall crime has been reduced, juvenile crime remains elevated above average levels. In particular, the homicide offender rate of 14-17 olds exploded after 1985, surpassing the rates of 25-35 and 35-45 year olds. Based on projections of population growth of 14-17 year olds and the recent trends in offending rates, the FBI is concerned that homicides (and other violent crimes) by this age group could rise by almost 30% by 2005.

Many of today's kids seem emotionally flat-lined, going to greater and greater extremes just to get some excitement. Gone are the days when beer drinking was the problem, or "drugs" meant a marijuana joint. Today's kids want a more extreme high, with chic "designer drugs" like Ecstasy, and they are in total denial regarding the dangers. So potent and destructive are these drugs that once someone gets hooked there is a quick slide into self-destruction.

Just as marijuana is a gateway drug to harder drugs, we now see that minor crimes like shoplifting have become a gateway to more severe crimes, all for the "excitement" of it. As one police officer put it, "Drugs and crime go together like gum and sidewalks," and legalizing drugs won't change that sticky connection. It's not just the cost of drugs that leads to crime. There is a diminishment of self-respect — and respect for others — that goes along with substance abuse.

A 1997 study published in the *Journal of the American Medical Association* found that in 92 percent of the domestic violence cases investigated, the assailant had used alcohol or drugs on the day of the assault. Fully 72 percent of the attackers had a previous arrest for substance abuse. Half of the criminals aged 15-20 arrested in 23 major cities were on marijuana at the time they were picked up. The average age of the first use of marijuana, nationwide, is now about 13 1/2. Among all prison inmates, 80 percent have used drugs. Fully 30 percent were on drugs when they committed their crime. 50 percent of callers to a national cocaine hotline reported

Incarcerations and Violent Crimes per 100,000 People



Sources: Incarcerations data from U.S. Department of Justice, Bureau of Justice Statistics, *Prisoners in 1998 and Jail and Prison Inmates, 1998*; Crime data from U.S. Department of Justice, Bureau of Justice Statistics, *Journal of Criminal Justice Statistics, 1997* and Federal Bureau of Investigation, *Crime in the United States: 1998* (Uniform Crime Reports, 1998).

that they had committed acts of violence while on the drug.

Are things really that bad? Certainly most kids, lucky enough to have love and discipline in their lives, manage to hold themselves apart from these sorts of problems. But it is also true that nearly every community now has a significant population of angry, lost, troubled kids in its midst. The cause is almost universal: lack of parental engagement. We need mothers and fathers to be parents rather than pals. The teen alienation that culminates in tragedies like Columbine starts with parents who have nothing of moral substance to pass on to their children apart from money and entertainment.

Juvenile crime isn't something to wave away with a litany of excuses. When kids lack parents, unfortunately, cops, judges, and social workers are forced to become their parents. Don't let that touchy-feely language fool you. Juvenile crime is antisocial behavior that can be suppressed if people are held accountable. As many distressed kids from across America will attest, money and "freedom" are simply no substitute for firm guidance and love—something that police have found necessary to give in lieu of parents.

Getting involved in kid's lives is perhaps the best example of what police now call "problem solving," which aims not just to solve individual crimes, but to eliminate conditions that underlie lawbreaking. However, for community-oriented policing, police problem solving, and the many other variants of this philosophy to work, there must be sufficient resources to allow officers the time to pursue things long-term, even though they don't produce an immediate ticket or an immedi-

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ate arrest, but lead nonetheless to a solution of a recurring problem.

Police problem solving asks a lot of officers. They must be less detached, and much more personally involved with individuals. They must find crime before it finds them. They must work in tandem with many other arms of government, as well as private and civic organizations. It's a tall order: police are actually trying to strengthen the bonds that hold society together, and healthy civilizations depend upon people controlling those impulses that bring them momentary pleasure at the expense of the community's good.

Of course, police-community partnerships and problem solving can only go so far in preventing crime. When miscreants go on the prowl, police still need to respond, decisively and courageously, to protect the public. The most important function of police officers is to remove predators from society so they cannot take advantage of innocent people—failure to do this and law enforcement loses all credibility. Many police officers complain that when you create a special detail of “community cops,” unless they are naturally energetic, they slack off on doing anything, including enforcement and protecting the public, because they are often not held to a performance standard. Most law enforcement leaders now realize that problem solving should be an inherent

part of the larger department-wide philosophy, not just the work of a few specialized officers.

There has been a lot of assertions that community-oriented policing can't work if police organizations stick to a paramilitary structure. But the discretion needed to solve problems is not contrary to maintaining the good discipline and structure so vitally needed in law enforcement. Good military leaders, for example, have always encouraged leadership from their subordinates. So when you see a police chief that stifles problem solving by imposing so-called military control, what you are really seeing is an insecure police chief and a lack of leadership.

The softness on crime born during the 60's and 70's was rejected in the 80's. Given our big investment in prisons, police, and the like, it will take real effort to throw away the law and order progress won over the last two decades. But if we as a nation lose our hard-won sense of realism, we could slip back to the bad old days much faster than many people realize. It is fashionable to say that “community-oriented policing” is the best route to safe streets. But you could turn that around and say “policing-oriented communities” are the key. The fact is, crime directly reflects local standards—what the residents as a whole have decided they will or will not tolerate.

Part of maintaining public and political support for law enforcement comes from

police themselves. You can go to all the public meetings you want, but if people don't trust you, it won't make a difference. Police must walk a fine line between being gentle enough to inspire trust and confidence, while being sturdy enough to deter crime by force if pushed into that. As the 21st Century unfolds, if police are to garnish support from society — so they can help society — they will need to display even greater integrity and courtesy, working with citizens, explaining themselves thoroughly, and proactively working to really solve crime.

Obviously, spending on law enforcement and prisons pays off big time with lower crime rates. But politicians need to understand that a momentary drop in crime is not a signal to cut law enforcement budgets. To the contrary, law enforcement needs to increase their efforts (and spending) in order to prepare for the next population surge of “crime prone youth:” more and better enforcement of child neglect and abuse laws to get young kids out of bad homes so they don't turn into adult monsters; prolonged juvenile diversion and probation programs to prevent young offenders from going bad; and more cops in schools to ensure that kids have a safe learning environment, free of drugs, violence, and bullying. Working with kids should not be seen as a problem—it is an opportunity to “really” reduce crime before it happens. 🍎

The Golden Rule, Common Law, and Police Ethics



The American painting “Yankee Doodle,” which became known as “The Spirit of ’76,” exemplifies the eternal struggle by all humankind for justice: Individual Natural Rights based on the Golden Rule, as guaranteed by a neutral code under a Common Law, equally applied to all. (By Archibald McNeal Willard, 1875)

The Golden Rule— The Universal Morality

The Golden Rule, the ethic of altruism and empathy, “Do Unto Others, As You Would Have Others Do Unto You,” is found in the scriptures of nearly every religion. It is regarded as the most concise and general prin-

ciple of ethics. It is a condensation in one principle of all longer lists of commandments and ordinances, and it defies all extremism and special interests.

Theologians explain that the Golden Rule is possible only because of the “divine gift of faith,” scientists explain it as “higher reasoning” replacing animal instinct. Perhaps both are correct. Regardless, Vaclav Havel, President of the new Democratic Czech Republic, explains that there is something intrinsic about morality: “We find somewhere in the foundations of most religions and cultures common elements such as respect for

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what transcends us, whether we mean the mystery of Being or a moral order that stands above us. We espouse certain imperatives that come to us from heaven, or from nature, or from our own hearts; a belief that our deeds will outlive us. We believe in moral guidelines for the way we think of other people: respect for our neighbors, for or families, for certain natural authorities; respect for human dignity and for nature; a sense of solidarity and benevolence toward guests who come with good intentions."

Criminologist James Q. Wilson says that "The human attachment to moral standards and the human capacity to derive many of them from within their own social nature suggests that people are not the products of their environment and education alone. The human mind is not a blank slate on which culture can write whatever it wants. People value families acutely; they *dislike unfairness passionately*; they seek temperate, prudent friends greatly. People, in short, are *naturally* revolted by the worst features of our culture and will search for ways to help set matters right."

The noted University of Notre Dame philosopher, Alasdair MacIntyre, warns that after a too quick examination of history, it would be all too easy to conclude that the Golden Rule is not inherent, and that there are a number of rival and alternative concepts of virtue. However, he points out that *all* human accounts of virtue have basically the same structure and intent. Fairness is our first yardstick. We resent and despise those who treat us unfairly, even when that unfairness is trivial. As parents know, one of the first moral-realizations that children make is represented in their frequent testimonial: "It's not fair!"

C.S. Lewis, the Oxford educated philosopher who became renown because of his arguments for democracy and faith, and against Nazi dictatorship, put it this way: "I know that some people say the idea of a Law of Nature or decent behavior known to all men is unsound, because different civilizations and different ages have had quite different moralities. But they haven't. They had only *slightly* different moralities. Just think what a *quite* different morality

would mean. Think of a country where a man felt proud for double-crossing all the people who had been kindest to him. Selfishness has never been admired. People are sometimes mistaken about right and wrong, but there's no difference of moral principal here: the difference is simply about matter of *fact*."

It is true that human beings have a potential for selfishness and violence, and throughout history there are examples of evil leaders manipulating people by confusing them about what is really good and what is evil. However, the stronger part of human nature tells us to "detest villains" and "sympathize with the innocent." People eventually find the truth. We realize fairness is a two-way street. We have a preference for social reliability and trustworthiness. The "Golden Rule" does have a foundation as being the inherent basis of all morality, just as all the world's religions have held.

Common Law—Cultural Application of the Golden Rule

The Golden Rule has always been a theological conviction. But "Justice," the cultural administration of the Golden Rule, via the fair and equal application of law, has always been elusive. The struggle for the Golden Rule has always been the struggle against selfish arrogance—evil—what theologians call original sin. All major religions teach there is duality in human nature, an innate capacity for both good and evil. History has shown that any system that fails to take into account "both" of these capacities is doomed to corrupt extremism and cruelty. So while society has worked to create justice for itself, all the age-old sins of humanity continue to plague us.

We fear "chaos," or a breakdown of law, just as we fear order which is enforced by an abusive controlling "dictatorship"—we fear both extremes because these lower levels of humanity still rear their ugly heads in the world when higher levels of civilization and human nature breakdown. Just as the human brain retains its more ancient primordial instincts, buried beneath the higher reasoning centers, usually under con-

trol, civilization likewise embodies its earlier stages. Kosovo, for example, has recently fallen from a dictatorship into a state of chaos, and now NATO and the United Nations are trying to jumpstart them into democracy.

Fortunately, society continues to come closer to achieving Justice because of the persistent struggle to preserve "Common Law" or "Natural Law" — Individual Natural Rights based on the Golden Rule, as guaranteed by a neutral code under a Common Law, equally applied to all. Philosopher Lewis Mumford explains the potential benefit that Common Law can afford humankind: "Under a common code of law ... *law and order* lays the foundation for a wider *freedom*: it opens the door to a world in every part of which any member of the human race might be at home, as if in his own village."

Common Law, like all the world's religions, asserts that justice is an expectation inherent to human nature, progressive and, ultimately, stronger than selfishness. Historian J.B. Bury, in his book *The Idea Of Progress*, said that "It is a mistake to think that the human race is always deteriorating. If that were so, we should long ago have reached the lowest stage of vice and iniquity." So if morality is progressive, the best thing that police can do is give humanity a chance to grow. Police do this through their *duty to preserve freedom and order* — through fair and just enforcement of the law, refraining from abuse of power by maximizing discretion and restraint, and by renewing their core mission to protect the innocent, especially those who are physically or socially vulnerable.

Police Ethics—The Righteous Knight Protecting the Innocent

As long as there has been the Golden Rule, cultures and religions have prescribed the virtues for the Warrior-Protector who upholds the law. Justice has always relied as much on enforcement of the law as on the law itself. This is why Protectors have historically been trained spiritually, as well as physically. In modern terms, law enforcement analyst Bill Westfall explains that "If

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you want police officers to behave Constitutionally, you have to give them a belief system." The Martial Arts in the Orient, for example, were just such a system for training "Righteous" Defenders. Jung Chang, a Chinese activist, explains that the higher virtues of fairness and equality soon succumb to the animal desires of selfishness and arrogance if you have no belief system: "If you have no [faith], then your moral code is that of society. If society is turned upside down, so is your moral code. The communists made a virtue of being beastly to each other."

It is the duty of police to protect the innocent from those who succumb to the lower "animal" drive of "survival of the fittest," survival by selfishness and domination. But before a human being can be trusted to uphold the higher law, they must conquer the animal within themselves (see the "Seven Deadly Sins"). History shows that even Protectors can be tempted by vice, or succumb to "noble cause corruption." Too often, in their determination to uphold the law, the Protector forgets their spiritual mandates that guide their law enforcement actions. They become "Avengers," breaking the law to enforce the law, intent on dealing out revenge. Lt. Col. Dave Grossman, West Point Military Academy Psychology Professor, explains that all great warrior traditions have established spiritual guides to reinforce the "Defender" mindset of the Protector. Consider the following:

The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath.

— Hinduism

Respect and give thought to your teacher...

Learn by heart...

Return good to evil...

Practice hard...

Practice benevolence constantly...

Never bully and oppress the weak...

No adultery...

No drunkenness...

Never be rash and crude...

— Kung Fu (Buddhism, Taoism)

He is the true hero who fights to protect the helpless...

Great warriors are those whose humility is their breastplate...

Without fear, they advance...

By conquering the vices,

They find that they have also conquered the whole world.

— Sikhism

Similar codes for the Protector may be found, in one form or another, in the scriptures of most religions. There are always two ethical hemispheres emphasized: "faith" based principles to be followed by the warrior, the other is a list of "injunctions" to be enforced to promote justice within society. The first ethical dimension is a "spiritual" guide for the warrior to observe, and the second is a "legal" guide for the warrior to uphold. Typical of all spiritual guides are such characteristics as courage, forgiveness, humility, straightforwardness, purity, fidelity, truthfulness, self-restraint, soberness, and renunciation. Typical of all legal mandates are prohibitions against such transgressions as violence, murder, stealing, bearing false witness, and addiction.

The most fundamental of the spiritual principles for the Righteous Protector has always been to lead through "servanthood." As stated in Luke 22:26, "The greatest among you should be like the youngest, and the one who rules like the one who serves." Because sin is inherent to our natures, the loyalty of the law enforcer to the people must always be greater than the loyalty of the people to the law. All lasting codes for the Warrior-Protector have a universal theme in calling for moral courage and sacrifice, the enduring ideals of a police officer's existence. Such courage is rooted in the confidence that despite our weaknesses, we can still do what's right. This kind of righteousness can only be embodied in a person who can face their own faults, overcome them, make moral judgments, and can then act, over and above their frailties.

Another example of a spiritual guide for Protectors of the innocent is the

"Enchiridion Militis Christiani" (which translates to: "Manual of the Christian Knight," or "Handbook of the Militant Christian"). Written in 1503, by the Dutch theologian Desiderius Erasmus, this manual guided the Knight (police officer of the day), by establishing twenty-two principles on how to be strong while remaining virtuous in a dangerous world. Several years later, in 1514, inspired by Erasmus, the artist Albrecht Durer carved the image of the "Knight, Death, and the Devil." The subject has been interpreted as a Knight (with his dog) embarking on a righteous mission, invulnerable to the rotting corpse of Death riding beside him (mortality), and the horned Devil behind (temptation). The Knight appears to be riding through the "valley of the shadow of death," yet he fears not. Determined in his righteous mission, the Knight looks ahead. The Knight's faith gives him the moral courage to confront evil.

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MORAL COURAGE AND SACRIFICE *The Enduring Ideals of the Righteous Protector*



"Knight, Death, and the Devil,"
by Albrecht Durer, 1514

Throughout the centuries, as upholders of the Golden Rule and Common Law, a select few courageously ride through The Valley of the Shadow of Death in order to protect the innocent.

Manual of the Christian Knight

(ENCHIRIDION MILITIS CHRISTIANI)

A Guide for the Righteous Protector, by Erasmus, 1503

First Rule

INCREASE YOUR FAITH
*Even if the entire world
appears mad.*

Second Rule

ACT UPON YOUR FAITH
*Even if you must undergo the
loss of everything.*

Third Rule

ANALYZE YOUR FEARS
*You will find that things are not
as bad as they appear.*

Fourth Rule

MAKE VIRTUE THE ONLY GOAL
OF YOUR LIFE
*Dedicate all your enthusiasm, all
your effort, your leisure as well as
your business.*

Fifth Rule

TURN AWAY FROM
MATERIAL THINGS
*If you are greatly concerned with
money you will be weak of spirit.*

Sixth Rule

TRAIN YOUR MIND TO DISTIN-
GUISH GOOD AND EVIL
*Let your rule of government be
determined by the common good.*

Seventh Rule

NEVER LET ANY SETBACK STOP
YOU IN YOUR QUEST
*We are not perfect—this only
means we should try harder.*

Eighth Rule

IF YOU HAVE FREQUENT
TEMPTATIONS, DO NOT WORRY
*Begin to worry when you do not
have temptation, because that is
a sure sign that you cannot
distinguish good from evil.*

Ninth Rule

ALWAYS BE PREPARED
FOR AN ATTACK
*Careful generals set guards even
in times of peace.*

Tenth Rule

SPIT, AS IT WERE, IN THE
FACE OF DANGER
*Keep a stirring quotation with you
for encouragement.*

Eleventh Rule

THERE ARE TWO DANGERS:
ONE IS GIVING UP, THE
OTHER IS PRIDE
*After you have performed some
worthy task, give all the credit to
someone else.*

Twelfth Rule

TURN YOUR WEAKNESS
INTO VIRTUE
*If you are inclined to be selfish,
make a deliberate effort
to be giving.*

Thirteenth Rule

TREAT EACH BATTLE AS
THOUGH IT WERE YOU LAST
*And you will finish,
in the end, victorious!*

Fourteenth Rule

DON'T ASSUME THAT DOING
GOOD ALLOWS YOU TO
KEEP A FEW VICES
*The enemy you ignore the most is
the one who conquers you.*

Fifteenth Rule

WEIGH YOUR
ALTERNATIVES CAREFULLY
*The wrong way will often seem
easier than the right way.*

Sixteenth Rule

NEVER ADMIT DEFEAT
EVEN IF YOU HAVE
BEEN WOUNDED
*The good soldier's painful wounds
spur him to gather his strength.*

Seventeenth Rule

ALWAYS HAVE A PLAN
OF ACTION
*So when the time comes for
battle, you will know
what to do.*

Eighteenth Rule

CALM YOUR PASSIONS BY
SEEING HOW LITTLE
THERE IS TO GAIN
*We often worry and
scheme about trifling matters
of no real importance.*

Nineteenth Rule

SPEAK WITH YOURSELF
THIS WAY:
*If I do what I am considering,
would I want my family to know
about it?*

Twentieth Rule

VIRTUE HAS ITS OWN REWARD
*Once a person has it, they would
not exchange it for anything.*

Twenty-first Rule

LIFE CAN BE SAD, DIFFICULT,
AND QUICK:
MAKE IT COUNT
FOR SOMETHING!
*Since we do not know
when death will come, act
honorably every day.*

Twenty-second Rule

REPENT YOUR WRONGS
*Those who do not admit their
faults have the most to fear.*

Seven Capital (Deadly) Sins

The Seven Deadly Sins (vices) are also known as the "Capital" Sins. One or more of them underlie all the crimes that police officers must deal with.

The Root of All Evil (Seven Deadly Sins)	Brief Description	Its Opposite Virtue (The Golden Rule)
Arrogance	Conceit – Pride without honor; Dominating others	Humility – Voluntary sacrifice to a greater good
Selfishness	Greed – Wanting without earning	Generosity – Giving without expectation
Resentment	Envy – Hating others for what they have	Love – Caring; Respect for human dignity
Anger	Wrath – Brutality; Impulsiveness	Kindness – Gentleness; Forgiveness
Desire	Lust – Pleasure without conscience; Promiscuousness	Self Control – Discipline founded on decency
Addiction	Gulthood – Obsessive over- indulgence	Temperance – Some things in moderation, some things... never!
Complacency	Apathy – "I don't care" attitude; Dejection	Zeal – Moral faith inspiring righteous energy

MTV did a special in August 1993 on the Seven Deadly Sins, which involved interviewing various entertainers from the music and television industry. They pretty much all agreed these were not vices and the list was "dumb." (Details: The MTV title was "Seven Deadly Sins: An MTV News Special Report;" PBS showed it as "Alive TV." First aired on MTV on August 11, 1993. PBS first aired it on August 23, 1993.)

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